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VOL. XIII, No. 23

MONDAY, APRIL 19, 1920

WHOLE No. 364

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By The Classical Association of the Atlantic States

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VOL. XIII

NEW YORK, APRIL 19, 1920

No. 23

THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES. FOURTEENTH ANNUAL MEETING

The Fourteenth Annual Meeting of The Classical Association of the Atlantic States will be held at The Johns Hopkins University, on Friday, April 30, and Saturday, May 1. Copies of the official programme have been mailed to all members of the Association, by first class mail. For purposes of record, however, the programme proper is given here.

Friday afternoon, Address of Welcome, by Dr. Frank Johnson Goodnow, President of The Johns Hopkins University; Response, Dr. Richard Mott Gummere, The William Penn Charter School, Philadelphia, President of The Classical Association of the Atlantic States; papers, Anthropology and the Classics, Professor H. L. Ebeling, Goucher College, Sidney and his Imitations of Classical Meters, Professor William Day Crockett, Pennsylvania State College, Some Glimpses of Northern Greece (illustrated), Dr. Arthur W. Howes, Central High School, Philadelphia; Report of the Executive Committee, Report of the Secretary-Treasurer, Consideration of Amendments to the Constitution, Appointment of Committees.

Friday evening, Annual Dinner, at The Johns Hopkins Club, followed by papers, The Latin Essay as Contrasted with the English Essay, Dr. Richard Mott Gummere, and The Dramatic Element in the Teaching of the Classics, Professor Gonzalez Lodge.

Saturday morning, papers, The Parable of Menenius Agrippa, Mr. John D. Warnock, Hill School, Pottstown, Pennsylvania, The Humanistic Allies: History and the Classics, Dr. Lewis R. Harley, Central High School, Philadelphia, The Classicist's Responsibility in the Teaching of History, Professor Ethel Hampson Brewster, Swarthmore College, Sappho and her Influence on Later Literature, Professor D. M. Robinson, The Johns Hopkins University, The work of Andreas Karkavitsas, the Leading Story Writer of Contemporary Greece, Aristides E. Phoutrides, University of Athens.

Saturday afternoon, papers, The Classical Element in the Poems of Rudyard Kipling, Professor Harold W. Gilmer, University of Pittsburgh, The Catilinarian Orations as a Milestone in the Progress of Democratic Government, Miss Mildred Dean, Central High School, Washington, D. C., The Topography of the Catilinarian Orations, Professor Helen H. Tanzer, Hunter College.

Various amendments to the Constitution of the Association will come up for action. These were printed in full in THE CLASSICAL WEEKLY 12.194. One of these is meant to give constitutional warranty to the arrangements for the Fall Meetings of the Association. Another modifies the composition of the Executive

Committee, by adding to its membership the retiring President; he becomes a member of the Committee for a year after he retires from the office of President. Another provides for setting apart \$1.50 of each member's dues as that member's subscription to THE CLASSICAL WEEKLY. Another amendment aims to repeal the present arrangement whereby, if twenty-five or more persons are members both of The Classical Association of the Atlantic States and of a local Classical Association, the sum of fifty cents shall be paid, as rebate, on each such person to the Treasurer of the local Classical Association. The reason for the last amendment is financial; either this amendment must be adopted or the dues of all members must be increased.

It is hoped that there will be a large attendance. The charge for the Annual Dinner, on Friday night, will be \$2.00, that for the luncheon on Saturday, 50 cents. Both will be held at The Johns Hopkins Club. Members and others desiring to be present at either or both should notify Professor D. M. Robinson, The Johns Hopkins University, as soon as possible, preferably by March 26. Women can get suitable rooms in private houses, at reasonable rates, by writing to Dr. Mary E. Armstrong, 18 East 24th Street, Baltimore, preferably by March 20. Since it may well be impossible to honor applications made after the dates named, members and others are urged to write at once to Professor Robinson and Dr. Armstrong. All can find suitable quarters, at prices ranging from \$2 to \$5 per day per person, by writing to some one of the following Hotels: Belvedere, Chase and Charles Streets; Stafford, Charles and Madison Streets; Rennert, Saratoga and Liberty Streets; New Howard, Baltimore and Howard Streets.

C. K.

HASTINGS'S ENCYCLOPAEDIA OF RELIGION AND ETHICS

(Concluded from page 176)

Volume V

Dreams and Sleep. 29-40. For Greek dreams, etc., see Introductory article by A. E. Taylor, 30-32. r. Dress. 40-72. A. E. Crawley. f.

Dress as currency, 49. Humiliation by stripping (Odysseus's threat to Thersites), 55. Assumption of *chlamys* and *toga virilis* (barely mentioned), 62. Wedding garments (scant mention), 64. Dress of gods, 67. State control of dress, 68. Inversion of sexual dress, 69. Exchange of dress, 71.

Drinks and Drinking. 72-82. A. E. Crawley.

Slight mention is made of Greek and Roman customs. The article deals mostly with primitive and modern folk customs.

Drums and Cymbals. 89-94. A. E. Crawley. f.

Dualism (Greek). 107-110. W. L. Davidson. bb.

Duty. 119-122. Henry Barker. bb.—For duty in Greek Ethics, see 119-120.

Dwarfs and Pygmies. 122-126. David MacRitchie. bb.

Pigmies are mentioned by Pliny, Pomponius Mela, Aristotle, Ctesias, Herodotus, and Homer; see 123.

Earth, Earth-gods. 127-131. J. A. MacCulloch. f.

Earthquakes. See Prodigies and Portents.

Eating the God. 136-139. A. E. Crawley. b. f.

Brief mention of possible theophagy in the worship of Dionysus and other Greek sacrifices, 137. Reference is made to Cicero's inability to "imagine that the thing he feeds upon is a god".

Ecstasy. 157-159. W. R. Inge. b.

Some mention is made of Greek and Roman matters under the caption History. Plato calls it *theia mania*. The Bacchae of Euripides. Oriental cults of ecstatic type at Rome. Lucretius and Catullus. Plotinus.

Education (Greek). 185-190. W. Murison. b. r.; (Roman). 208-216. J. W. Duff. bb. r.

Egoism. 231-232. David Phillips. b. f.

Elders. 252-256. W. H. Bennett. b. r.—Contains allusion to *γερουσία* and to the Roman *senatus*.

Eleatics. See Philosophy (Greek).

Element. See Atomic Theory.

Emancipation. 270-279. A. Dorner. bb.—Rather scant treatment of Greek and Roman emancipation.

Emotions. 283-292. A. Dorner. bb.—For the emotions in Greek ethics, see 283-284.

Empedocles. 292-294. R. D. Hicks. bb. r.

Enemy. 307-308. M. Campbell Smith. b. r.

Enthusiasm. 316-317. L. Radermacher.

Epictetus. 323-324. E. V. Arnold. bb.

Epicureans. 324-330. R. D. Hicks. bb. r.

Equity. 357-358. James H. Hyslop. b.

Eschatology. 373-391. J. A. MacCulloch. bb. r. f.

For Greek and Roman eschatology, see 374-375.

Eternity. 401-405. J. S. Mackenzie. bb.

Contains brief discussion of the ideas of Parmenides, Zeno, Melissus, Plato, Aristotle; see 402.

Ethical Discipline. 405-408. Annie E. F. MacGregor. bb. For Socrates and Aristotle see 405; for Plato and Aristotle see 406.

Ethical Idealism. 408-412. J. B. Baillie. bb.—Contains brief allusions to Plato, Aristotle, Stoicism.

Ethics. 414-425. J. H. Muirhead. bb.—The article gives Classic definitions of moral standard. For Aristotle, Plato, see 422-423.

Ethics and Morality (Greek). 485-496. A. C. Pearson. bb. r.; (Roman). 517-518. J. B. Carter. b. r.

Etruscan Religion. 532-540. G. Herbig. bb.

More than a page of references is given; part are general, but most of them deal with the special topics of the 36 paragraphs of the article.

Eugenics. See Marriage, Sociology.

Euhemerism. 572-573. J. Geffcken. r.

Eumenides, Erinyes. 573-575. J. Geffcken. b. r.

Eunuch. 579-584. Louis H. Gray.

Euphemism. 585-588. J. A. MacCulloch. b.—Contains brief mention of Greek and Roman euphemistic names of deities, 585.

Euripides. 589-590. Gilbert Murray. bb. r.

Europe. 591-597. A. H. Keane. bb.

Euthanasia. 598-601. H. J. Rose. b. f.; Greek, 599-600; Roman, 600.

Evil. See Good and Evil.

Evil Eye. 608-615. F. T. Elworthy. bb. r. c.

Evolution (Biological). 615-623. R. C. Punnett. bb.—For Aristotle see 615-616.

Existence. See Being.

Exorcism. See Demons and Spirits.

Expiation and Atonement (Greek). 651-653. A. Fairbanks. bb. r.; (Roman). 666-669. G. Wissova. b. r.

Fable. 676-678. Joseph Jacobs. b. r.

Faith (Greek). 694-695. I. F. Burns. r. (See also Greek Religion, under Philosophy, Greek); (Roman). 697. I. F. Burns. r.

Faith Healing. 697-701. W. F. Cobb. bb.

Fall (Ethnic). 705-715. J. A. MacCulloch.

Mostly non-classical, but there is slight allusion to classical myths "of the golden age".

Family (Greek). 735-737. Arthur Fairbanks. b. r. (See also Children, Education, Marriage); (Roman). 746-749. J. B. Carter. b. r. (See also Religion, Children, Education, Marriage).

Fan. 754-757. J. E. Harrison. bb. r. c.

Fasting (Non-Christian). 759-765. J. A. MacCulloch.

Largely non-classical, but there is some mention of Greek practices.

Fate (Greek and Roman). 786-790. St. George Stock. b. r.

Feasting. 801-805. J. A. MacCulloch. r.—Scant mention is made of Greek and Roman practices.

Feet Washing. 814-823. G. A. Frank Knight. bb.

References to this as an act of hospitality are cited, 815: Il. 10. 577; Od. 4.49, 15.135; Martial 3.50.3; Petronius 31; Plato, Symp. 175, 123.—Marbles in British Museum.

Female Principle. 827-833. Edwin D. Starbuck. r. Festivals and Fasts (Greek). 857-863. H. J. Rose. b. f. r.; (Roman). See Roman Religion.

Fetishism (Introductory). 894-898. W. G. Aston.

Reference is made to Aeschylus, Prom. Vinc. 88 ff.; Horace, Carm. 3.13.1. "Fons Bandusiae is not a nymph but the water itself, as *splendidior vitro* shows". "The *theos* par excellence of the Greek dramatists is simply the Sun".

Volume VI

Fiction (Primitive, Oriental, and Graeco-Roman).

1-8. Louis H. Gray. r. See also bibliography of the next article, Fiction (Medieval and Modern).—For the Greek romance see 6-7; for a brief paragraph on Latin fiction, see 7.

Filial Piety. 17-22. A. Dorner. b.—For Roman and Greek filial piety, see 18.

Fire, Fire Gods. 26-30. A. E. Crawley. b. f. r.

Under Fire-ritual (28) there is mention of the conflicting theories of Frazer and Farnell concerning the Greek Prytaneion and Vesta-worship. Under Fire Gods occurs the statement that the fire god proper is always an exception, not a regular member of the pantheon. There are only two genuine fire gods, Agni of Hinduism, and Atar of Zoroastrianism. Prometheus was only a culture hero. Vesta was a culture hero.

Fire Walking. 30-31. E. Washburn Hopkins. b. f. r.

In Europe in classical times the Hirpi, or Wolf Clan, of Mt. Soracte walked through fire to propitiate the goddess (of fire or wild beasts) called Peronia. The god within the performer is said by Iamblichus to guard the walker from harm (A. Lang, *Magic and Religion*, 293). Strabo (12.2.7) mentions a case where the ceremony was performed by a woman.

First-born (Introductory and Primitive). 31-34. J. A. MacCulloch.

The paper notes the horror of the Greeks at the existence of such sacrifice among the Phoenicians, 32. There was no primogeniture affecting property among the Greeks or the Romans.

Firstfruits (Introductory and Primitive). 41-45.

J. A. MacCulloch. b. r.—There is a brief paragraph on Roman customs, 42; (Greek). 45-46. W. H. D. Rouse. b. f.

Fleece (Greek and Roman). 51-52. L. Deubner. b. r.

Flood. See Deluge.

Flowers. 52-54. Charles H. Robinson. b. r.

Greek and Roman, 53. "... few or no traces of sympathetic contemplation of flowers". "They are constantly used as ornaments and decorations, and the prettiness of their form and color was recognized but ... no appreciation of their glory and significance". The only approach in Greek art to such appreciation is in the acanthus leaves of the Corinthian capital, and even these are conventionalized. Theocritus and Meleager contain frequent references to flowers, but even they do not look upon them as beautiful in themselves. Contrast with Wordsworth.

Poeticide. 54-57. A. E. Crawley. f.

Food for the Dead. 65-68. W. Croke. b. r.

Foreigners. See Strangers and Foreigners.

Forgery. 71. George J. Stokes. bb.

Form (Aesthetic). 82-83. H. Davies. b.

"Greek sculpture, while it is developed with wonderful beauty, spontaneity and finality of form, lacks the spiritual note. On its formal side it is unexcelled, but as a revelation of the soul it has often been excelled. Rodin has expressed ideas in marble which the Greeks never approached or thought of expressing".

Fortune (Greek). 93-96. St. George Stock. b. f. r.; (Roman). 98-104. W. Warde Fowler. b. r.

Postorage. 104-109. E. J. Gwynn. bb. r.—For Greek and Roman postorage, see 105.

Foundation-Rites. 109-115. E. Sidney Hartland. b.

Fountain of Youth. 115-116. E. Washburn Hopkins. b.

In Greek and Roman belief such a fountain was attainable only in the next world.

Fravashi. 116-118. James Hope Moulton. b. r.

These were Iranian spirits, having some qualities in common with the *Manes* and some with the *Genius*.

Free-Thought. Additional Note. 123-124. E. H. Blakeny; In Greece and Rome. 123.

Friendship. 131-134. W. M. Rankin. bb. r.—Contains some mention of Greek and Roman ideas and instances.

Friendship (Greek and Roman). 134-138. St. George Stock. r.

Gambling. 163-167. J. L. Paton. bb. r.

Games. 167-171. E. Sidney Hartland. b. r.

Garland. See Crown.

Gate. See Door.

Geography, Mythical. See Mythical Geography.

Gesture. See Hand, Head, Symbols.

Giants (Greek and Roman). 193-197. W. Scott. b. f. r.

Gifts (Greek and Roman). 209-213. A. C. Pearson. b. r.

Gifts to the Dead. See Aryan Religion.

Gilds (Greek and Roman). 218-221. J. S. Reid. b.

Girdle. 226-230. Walter J. Dilling. f.

God (Philosophical). See Theism.

God (Greek). 279-282. Lewis Campbell. bb. r.; (Roman). See Roman Religion. For Dress see Volume V, 66.

Goddess. See God, Deae Matres, Female Principle.

Golden Age. See Ages of the World, Fall (Ethnic).

Gongs and Bells. 313-316. Addison J. Wheeler. bb. f. r.

Goodness. 326-328. James Strahan. b. r.—For the Greek conception of goodness see 327.

Gorgon. 330-332. J. E. Harrison. b. r. c.

Government. 358-364. M. Campbell Smith. bb. f. r.

Grace at Meals. 372-374. Thomas Barns.—For analogous Greek and Roman rites, see 372.

Graces. See Charities.

Graeco-Egyptian Religion. 374-384. J. G. Milne. b. f.

Graiai. 384-385. H. E. D. Blakiston. b. r.

Gratitude. 390-392. William L. Davidson. bb.—Reference is made to Aristotle, *Eth. Nic.* 4.3.24 f.; Cicero, *De Off.* 1.14-17; Seneca, *De Beneficiis*.

Great Mother. See Mother of the Gods.

Greek Religion. 393-424. L. R. Farnell. bb. f.

Grove. See Trees and Plants.

Guardian Angels. See Tutelary Gods.

Guest, Guest-Right. See Hospitality.

Hades. See Eschatology, State of the Dead.

Hades, Descent to. See Descent to Hades.

- Hair and Nails.** 474-477. E. E. Sikes and Louis H. Gray. bb. r.—Greek and Roman superstitions are treated among others.
- Hand.** 492-499. J. A. MacCulloch. f. r.—Contains slight mention of Greek and Roman ritual and superstition.
- Handicraft.** 499-506. E. N. Fallaize. b. r.—There is passing mention of Minoan pottery.
- Happiness (Greek and Roman).** 513-515. F. W. Bussell.
See also Aristotle, Epicurus, Plato, Stoics, Summum Bonum; also mention in Happiness (Introductory).
- Harpies.** 517-519. J. E. Harrison. b. r. c.
- Harvest.** 520-525. E. N. Fallaize. b. r.—There is slight mention of Greek harvest customs and ceremonies.
- Head.** 532-540. J. A. MacCulloch. f.—There is some mention of Greek and Roman rites and superstitions.
- Headdress.** See Crown.
- Healing.** See Diseases and Medicine.
- Health and Gods of Healing (Greek).** 540-553. E. Thrämer. f. r.; (Roman). 553-556. E. Thrämer. f. r.
- Heart.** 556-559. J. A. MacCulloch. f.
- Hearth and Hearth Gods.** 559-562. A. E. Crawley. f.
- Hearth and Hearth Gods (Greek).** 562-563. E. E. Sikes. b. r.; (Roman). 563-565. G. Wissowa. b. f.
- Heaven.** See Cosmogony.
- Hecate's Suppers.** 565-567. Kirby Flower Smith. f. r.
- Hedonism.** 567-568. J. M. Schulhof. r. See Ethics.
- Hell.** See Cosmogony, State of the Dead.
- Heraclitus.** 591-594. H. Diels. b. r.
- Hermes Trismegistus.** 626-629. St. George Stock. b. r.
- Herodotus.** 629-632. A. Fritsch. bb. r.
- Heroes and Hero Gods (Greek and Roman).** 652-656. A. C. Pearson. b. r.
- Hesiod.** 668-671. A. W. Mair. b. f. r.
- Hierodouloi (Graeco-Roman).** 671-672. D. G. Hogarth. r.
- Hieroi.** 676-678. D. G. Hogarth. r.
- Holiness (General and Primitive).** 731-741. Nathan Söderblom. r.; (Greek). 741-743. I. P. Burns. r.; (Roman). 750-751. J. S. Reid. b.
- Holy Places.** See Places.
- Home.** 759-762. R. L. Ottley. b.
References to Homer, Odyssey, passim; Sophocles, Ajax, 850-860, Phil. 492-496; Ovid, Trist. 3.4-53 ff.; Virgil, Ecl. 1; Tibullus 1.1; Pliny, Epp.; etc.
- Homer.** 762-768. J. A. K. Thomson. bb. r.
- Homicide.** See Crimes and Punishments.
- Honesty.** 768. R. Martin Pope.—Cicero, De Off. 3.83 is quoted.
- Honey.** 768-771. E. N. Fallaize. b.
- Hope (Greek and Roman).** 780-782. Paul Shorey. r.
- Horace.** 789-790. W. R. Hardie. b.
- Horae.** 790-791. W. J. Woodhouse. b. f.
- Horns.** 791-796. J. A. MacCulloch. b. f.—There is some mention of Greek and Roman customs and superstitions.
- Horoscope.** See Divination, Stars.
- Horse.** See Animals.
- Hospitality (Greek and Roman).** 808-812. St. George Stock. b. f. r.
- Humanism.** 830-831. F. C. S. Schiller. bb.
- Humanists.** 831-836. Hugh Watt. bb. r.
- Human Sacrifice (Greek).** 847-849. A. C. Pearson. b. r.; (Roman). 858-862. R. Wünsch. b. r.
- Humility.** 870-872. R. L. Ottley. b. r.
"An essentially Christian virtue". Compare Seneca, Epp. 77.8 (considered a weakness); Aristotle, Eth. Nic. 4.3.24 ff. Only check on pagan lack of humility was the danger of ὑβρις.

Volume VII

- Hymns (Greek Christian).** 5-12. A. Baumstark. bb.; (Latin Christian). 16-25. G. M. Dreves. bb. f.; (Greek and Roman). 40-42. T. W. Allen. b. r.
- Hyperboreans.** 58-59. E. Washburn Hopkins. b. r.
- Hypocrisy.** 62-64. Robert H. Murray. b. r.
- Idea.** 81-86. C. C. J. Webb. b. r.—The first part of the article deals with Greek and Medieval Philosophy.
- Idealism.** 89-95. E. Troeltsch. bb.—There is bare allusion to the Greek Sophists, the Skeptics, and Plato.
- Idleness.** 100-102. J. Clark Murray.—There is much allusion to Greek and Roman views and practices.
- Idolatry.** See Images and Idols.
- Ignorance.** 103-105. J. Clark Murray. bb. r.—Some allusion is made to Greek ethical and legal views.
- Images and Idols (Greek and Roman).** 133-138. P. Gardner. b. r. c.
- Incarnation. (Greek and Roman).** 192-193. St. George Stock. r.
- Incense.** 201-205. J. A. MacCulloch. b. f.
- Incubation.** 206-209. Louis H. Gray. bb. r.—There is slight allusion to Greek ideas and practices.
- Indifferentism.** 216-217. W. F. Lofthouse. b. r.
- Indigitamenta.** 217-218. G. Wissowa. b. r.
- Individualism.** 218-222. E. Ehrhardt. bb.
- Individuality.** 222-225. R. Eucken. b.
- Inference.** 279-282. J. Brough. b. r.—Slight allusion is made to Socrates and Aristotle.
- Infinity.** 282-286. J. S. Mackenzie. b.
- Informers.** 287-288. Louis H. Gray. b. r.
- Inheritance (Greek).** 302-306. W. J. Woodhouse. bb. f. r.; (Roman). 310-311. W. J. Woodhouse. bb. f. r.
- Initiation (Greek).** 322. J. E. Harrison. b. (See Mysteries); (Roman). 327-328. C. Densmore Curtis. bb. f. r.

Innocence. 329-330. R. L. Ottley. b.—The article is chiefly concerned with the New Testament. But Horace, *Carm.* 1.22 is discussed.

Inspiration (Greek and Roman). See Possession.

Insurance. 364-370. W. R. Scott. bb.

Begins with allusion to insurance of slaves at Athens, and insurance of ships among the Greeks and the Romans.

Intellectualism (general sense). J. H. Leuba. r.—Socrates and Aristotle are mentioned; (Philosophical). 374-379. Paul Kalweit. b. r.—The Sophistic movement is mentioned.

Intercession (Connotation of the Term). 382-384. J. G. Tasker. b. r.

Interest. See Usury.

Interpretation. 390-395. E. V. Dobschütz. b. f. r.—"A feature of all book religions". The Stoics built on the interpretation of Homer.

Invisibility. 404-406. J. A. MacCulloch. f.

Invocation (Roman). 413-414. G. Wissowa. b. r.

Ionic Philosophy. 414-418. F. M. Stawell. b. r.

Ishtar. 428-434. Lewis Bayles Paton. bb. r.—For Ishtar among Greeks and Romans, see 434.

Isis. 434-437. Grant Showerman. b. r.

Isocrates. 438-439. Paul Shorey. b. r.

Italy (Ancient). 457-461. R. S. Conway. b. f. r.

Jerome. 497-500. G. Grützmacher. bb. f. r.

Josephus. 569-579. Benedictus Niese. bb. f. r.

Keres. 687-688. W. J. Woodhouse. b. f. r.

Kindness. 707-708. R. Martin Pope. b. r.

The Christian conception of kindness is a marked advance on Greek ethics. Aristotle does not include benevolence or love to others as prompting acts of liberality.

King (Introductory). 709-711. A. E. Crawley. f.; (Greek and Roman). 715-720. A. C. Pearson. bb. r.

Kissing. 739-744. A. E. Crawley. b. f.—Greek and Roman customs are fairly prominent.

Kneeling. 745-747. A. E. Crawley. f.

Knots. 747-751. Walter J. Dilling. b. f.—Some allusion to Greek and Roman legend.

Kouretes and Korybantes. 758-760. J. E. Harrison. bb. r.

Landmarks and Boundaries. 789-795. J. A. MacCulloch. f.

Law (Greek). 847-850. Paul Vinogradoff. bb. r.; (Roman). 883-887. G. Wissowa. b. f. r.

Volume VIII

Life and Death (Greek and Roman). 25-31. A. W. Mair. b. r.

Life Token. 44-47. E. Sidney Hartland. bb. r.—Slight allusion to Greek legend.

Light and Darkness (Greek and Roman). 56-60. J. S. Reid. bb. r.

Ligurian Religion. 69. R. S. Conway. r.

Litany. 78-81. J. H. Maude. bb.

The word is not common in classical Greek—has the general sense of supplication.

Locks and Keys. 120-125. J. A. MacCulloch. b. f.

Locusts. 125-127. A. E. Crawley. b. f. r.

The Latin word *locusta* first denoted crustaceans. 'Lobster' is a corruption of *locusta*. Herodotus is cited for locusts as food. Frazer's interpretation of "Locust Apollo" and "Locust Hercules" is discussed.

Logic. 127-132. J. Brough. bb.

Logos. 133-138. W. R. Inge. b. f.

Lotus. 142. W. M. Flinders Petrie. b.—Known in Roman times; described by Athenaeus.

Love (Greek). 168-173. Kurt Latte (Introductory), and A. C. Pearson. b. r.; (Roman). 178-180. J. B. Carter. b. f. r.

Lucretius. 190-194. R. D. Hicks. bb. r.

Luxury. 204-206. W. R. Scott. bb.

Lycanthropy. 206-220. J. A. MacCulloch. b. f.

Lying. 220-222. J. M. Schulhof. b. r.

Sources of modern conception: Saxon, Jewish, Graeco-Latin, Christian. Modern and ancient conceptions compared. The modern conception emphasizes divergency between statement and thought; the ancient emphasizes divergence between reality and speech or thought. Plato's 'lie in the soul'.

Maenads. 240-241. J. Geffcken. r.

Magi. 242-244. James Hope Moulton. b. r.

Magic (Greek and Roman). 269-289. Kirby Flower Smith. b. f. r.

Marcus Aurelius Antoninus. 409-414. G. H. Rendall. bb. r.

Market. 414-423. P. J. Hamilton-Grierson. b. f.

Marriage (Greek). 444-449. W. J. Woodhouse. bb. f. r.; (Roman). 463-466. W. Warde Fowler. b. r.

Mask. 483-487. A. E. Crawley. f.

Materialism. 488-492. F. R. Tennant. b.

May, Midsummer. 501-503. A. E. Crawley. f.

There is slight mention of ancient rituals which probably or possibly belong in the same category as later May Day or Midsummer observances.

Medicine. See Disease and Medicine.

Megarics. 522-523. John Burnet. b. r.

Melancholy. 525-529. J. L. McIntyre. bb. r.

Metals and Minerals. 588-593. A. E. Crawley. b. f.—There is rather scant mention of Greek and Roman superstitions and customs.

Metamorphosis. 593-594. J. A. MacCulloch. b. f.

Metempsychosis. See Transmigration.

Meteors. See Prodigies and Portents.

Migration. See Race.

Milinda. 631-633. T. W. Rhys Davids. b. f. r.

Milk (Primitive Religion). 633-634. L. Gomme. r.—For reference to Greek rites see 634; (In Greek and Roman Literature). 637. George A. Barton. b. r.

Minotaur. 674-676. R. C. Bosanquet. f.

Miracles. 676-690. J. A. MacCulloch. bb. f. For classical miracles see 678-679.

Mirror. 695-697. A. E. Crawley. f.

Mithraism. 752-759. H. Stuart Jones. bb. f. r.—For diffusion of Mithraism in the Roman world see 755.
Moderation. 762-763. R. L. Ottley. b. f.—There is allusion to Cicero and Aristotle.
Momentary Gods. 777-779. W. Kroll. f. r.
 A discussion of "Augenblicksgötter". This word was coined by H. Usener, who brings under it phenomena of diverse kinds.
Monasticism. 781-797. F. Cabrol. bb. f. r.—For brief accounts of pagan monasticism, see 781-782.
Monothelism. 817-821. Josiah Royce. b.—Three types, Indian, Greek, Jewish, are considered.
Moral Law. 833-834. Norman Wilde. b.
Moral Sense. 836-837. Charles Gray Shaw. b. r.
Morality. See Ethics and Morality.
Mother of the Gods (Greek and Roman). 847-851. A. C. Pearson. b. f. r.
Mountains, Mountain Gods. 863-868. J. A. MacCulloch. b. f.
Mountain Mother. 868-869. J. E. Harrison. b. f. r. c.
Mourning. See Death and Disposal of the Dead.

Volume IX

Music (Greek and Roman). 36-39. E. Graf. bb. r.
Mutilations. 63. Laurence Gomme. f. r. See also Austerities.
Mycenaeans. See Aegean Religion.
Myrmidons. 63-64. A. C. Pearson. b. r.
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Mysticism (Greek). See Mysteries, Neo-Platonism, Pindar, Plato; (Roman). See Mysteries.
Naiads. See Nature (Greek).
Names (Greek). See Indo-European; (Roman). See Indo-European; (Indo-European). 162-167. Louis H. Gray. bb. r.
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Naturalism. 195-198. W. D. Niven. b. r.—There is mention of the Sophists, Leucippus, Democritus, and Epicurus.
Nature (Greek). 221-227. L. R. Farnell. b. f.; (Roman). 244-249. W. Sherwood Fox. bb. f.
Nemesis. See Fate.
Neo-Cynicism. 298-300. R. M. Wenley. bb. r.
Neo-Platonism. 307-319. W. R. Inge. bb. r.
Neo-Pythagoreanism. 319-321. R. M. Wenley. bb. r.
Nereids. See Nature (Greek).
Nose. 396-399. J. A. MacCulloch. b. f.—Greek and Roman superstitions concerning sneezing are mentioned, 398.
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Nysa. 427-428. W. J. Woodhouse. r.
Oath (Introductory and Primitive). 430-434. A. E. Crawley. f.
Obedience. 438-440. A. Dorner. b. (See also Authority and Emancipation).—There is brief mention of Greek Ethics, the Sophists, and Plato.

Obscenity. 441-442. A. E. Crawley. b. f.—There is considerable discussion of Greek and Roman ideas and customs.
Old Age (Greek). 469-471. W. J. Woodhouse. f. r. (The references are entirely to ancient sources. No separate modern treatment of the subject); (Roman). 475-478. A. Souter. r. (References as in part on Greek aspect of the subject).
Omphalos. 492-493. W. J. Woodhouse. b. f.
Oracles. See Divination.
Ordeal (Greek). 521. P. Vinogradoff. b.; (Roman). 528-529. A. C. Pearson. b. r.
Orgy. 557-558. A. E. Crawley. b. f.
Ostracism. 574-575. A. C. Pearson. bb. f. r.
Palmistry. 591-592. A. E. Crawley. b. f.
 Allusion is made to Aristotle's mention of the 'long line of life' and his belief that it meant long life.
Pantheism (Greek and Roman). 613-617. Frank Thilly. bb.
Parable (Ethnic). 631-632. J. A. MacCulloch. b. f.—Reference is made to Aesop, Phaedrus, Herodotus 1.141.
Paradox. 632. S. H. Mellone. f. r.—There is allusion to Plato's allegory of the cave.
Pardon. See Forgiveness.
Parents. See Children, Abandonment, Old Age, Family.
Parthians. 651-652. T. G. Pinches. b.
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Perfumes. 737-739. J. A. MacCulloch. b. f.
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Phallism. 815-831. E. S. Hartland. b. r.
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Phrygians. 900-911. W. M. Ramsay. bb. f.

Volume X

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Pindar. 35-40. A. W. Mair. b. r.
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- Portents. See Prodigies and Portents.
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- Possession (Greek and Roman). 127-130. A. C. Pearson. b. r.
- Power. 143-146. George J. Stokes. b. r.—Free use is made of Aristotle, *Metaphysica*.
- Prayer (Greek). 182-186. A. W. Mair. b. r.; (Roman). 199-201. J. B. Carter. b. f. r.
- Prayer Wheels. 213-214. Goblet d'Alviella. b. f. r.
- They are referred to by Dionysus of Thrace in Clement of Alexandria, *Strom.* v. p. 568. Plutarch mentions their presence in Egyptian temples as a symbol of the instability of human things (Numa 14). Hero speaks of them as an instrument of purification (*Veterum Mathematicorum Opera* [Paris, 1693], p. 220). Their significance as a sun symbol is suggested. Lucretius speaks of the sun as *rota altivolans*, 5. 434.
- Predestination. 225-235. A. S. Martin. bb. f. r.—For Greek and Roman views, see 230.
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- Processions and Dances. 356-362. A. E. Crawley. f. r.
- "Authorities quoted supply satisfactory data, but there are no treatises written on scientifically comprehensive lines".
- Prodigies and Portents. 362-376. W. D. Wallis. b. f.
- Propitiation (Greek). 397-398. Arthur Fairbanks. b. r.; (Roman). 398-400. A. C. Pearson. b. r.
- Prostitution (Greek). 404-406. W. J. Woodhouse. b. f. r.; (Roman). 408-409. W. J. Woodhouse.—No literature.
- Protagoras. 409-410. R. D. Hicks. b. r.
- Proverbs. 412-415. James A. Kelso. b. f. r.
- Providence. 415-420. W. T. Davidson. bb. r.—For Providence in Greek and Roman teaching see 417.
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- Reality. 587-592. C. D. Broad. b.—There is reference to Plato, Sophistes and Theaetetus.
- Reason. 593-598. Thomas Whittaker. b. f. (The literature is partly classified). For reason in Greek philosophy see 593-595.
- Rebellion, Revolution. 598-599. M. Campbell Smith.
- Regalia. 632-639. H. J. T. Johnson. bb. f.

- Regeneration. 639-648. J. T. Marshall. f. r.—For the Greek word and its synonyms see 639. Its use by Stoics, Cicero, and Marcus Aurelius is mentioned.
- Reincarnation. See Transmigration, Soul.
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- Remorse. 727-728. T. Rees. b. f.
- Brief mention of remorse in Greek drama. Element of despair especially prominent there, because "the Greek mind was apt to identify the divine with inexorable fate".
- Renunciation. 728-729. F. Melain Stawell. b.—For renunciation in Greek ethics see 728.
- Repentance. 731-735. Samuel McComb. b. f.—There is mention of Plato and Socrates, 731.
- Reverence. 752-753. W. M. Rankin. bb. f.
- Riddle. 765-770. James A. Kelso. bb. f.
- Rights. 770-777. J. H. Muirhead. b. f. r.
- Righteousness (Greek and Roman). 800-804. Paul Shorey. b. f.
- Roman Religion. 820-847. W. Warde Fowler. bb. r.
- Sabaeans. 880-885. A. S. Tritton. bb. f.—"The Greek and Roman tales have proved well founded", 880.
- Sacraments (Primitive and Ethnic). 897-902. J. A. MacCulloch. b. f.

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REVIEW

Classical Studies in Honor of Charles Forster Smith.

By his Colleagues. (University of Wisconsin Studies in Language and Literature, No. 3). Madison, Wisconsin: University of Wisconsin (19 9). Pp. 19. Paper, \$1.00.

As Professor Shorey has said in *Classical Philology* 14.398, it is hard to speak temperately of this collection of essays. Each of the dozen articles has a charm of its own, entirely apart from its value as a contribution to our knowledge, that must appeal to all of us, and the subjects are so varied that every one will find here at least one article bearing upon his own particular field of interest. I venture to say that few of us would be unwilling to retire, even while our powers were still in their vigor, if our departure from active class-room work to the no less active creative work in our studies could be signalized by such a glowing tribute from our pupils and colleagues as this, always provided that a few simple details could be arranged with Mr. Carnegie's Trustees.

In the first place, we are strongly prejudiced in favor of the whole volume by Mr. Leonard's charming poem, describing a boy's delight in working out his first assignment in Vergil. The poem alone, like each of the articles that follow, is more than worth the price of the entire volume.

Fresh from a starry sleep, on a school-boy morning of April
(Over the meadows a mist, oriole out in the elm). . . .
There, in the homestead at Hilton, I sat by the window with Vergil:

Under the morning-star, words like woods to explore.
Tityre, tu patulae . . . O eery quest in the silence!
 Magic of dawn on the earth, magic of dawn in the boy!
 Thrilling from letter to letter and every word an en-
 chantment.

Silvestrem tenui . . . even ere meaning was known . . .
Tityre, tu patulae recubans sub tegmine fagi:
Tegmine fagi . . . The Tree! *Tegmine fagi* . . .
 the Bird!

Out of that Tree, as I fancy, have budded all blossoms
 and creatures,
 Flowed all rivers I know, whispered all winds I have
 heard.

Nos patriam fugimus . . . and home and country
 were dearer
 (Tho we had carolled at School 'Country, my country
 of thee').

Formosam resonare doces Amaryllida silvas . . .
 (Bessie with ribbon and braid, oriole out in the
 elm)

Formosam resonare . . . and sylvan Muse and the
 reed-pipe!

Magic of dawn on the earth, magic of dawn in the boy!

I wish it were possible to give the whole poem. Every
 teacher of Vergil ought to have a copy of it to read to
 his class at the proper time. It is hard to imagine any
 High School class that does not contain at least one boy
 or girl whose soul would thereby be quickened, "quick-
 ened today in how few".

Next, President Birge, whose field of activity has
 lain outside the Classics, contributes a brief Introductory
 Note that will serve admirably as a part of our pro-
 paganda.

Most of us who claim the title of "old graduates"
 know that our bachelor's diploma ended our official
 connection with the classics; and as to later personal
 relations, we are lucky if today we can quote *parcus*
cultor et infrequens to express them. None the less our
 hearts respond to the note which Mr. Leonard's poem
 strikes. We, too, look back to the classics with grati-
 tude for enlightenment—for a message differing with
 the temper and capacity of the man, and with the for-
 tune of opportunity. . . . But the paradise itself and
 the way thither were first shown to me by the classics
 and I shall never lose the memory of that moment of
 illumination.

Do I not then in some sense represent that great
 majority of college men who left college studies when
 they left college; who look back to both with a gratitude
 deep, even if only half analysed; who recall the classics
 with an affection not smaller because it is not based on
 the "solid benefits" derived from them? We surely did
 not give to the classics so much of our eight years'
 education in order that we might use the English dic-
 tionary more readily or know without book the deriva-
 tion of scientific terms. Ours was an act of faith, un-
 conscious like most such acts—a faith inspired by our
 teachers, that if we thus gave labor we should gain life;
 and the years have justified that faith, both theirs and ours.

The longest essay is by Professor Hendrickson, on
 The Heracles Myth and its Treatment by Euripides
 (11-29). It begins in the form of a letter, addressed to
 "My Dear Smith". The first paragraphs are largely
 personal, expressing the author's high appreciation of
 Professor Smith as a scholar, a man, and a friend. Pro-
 fessor Hendrickson then gracefully passes on to deal
 with the play and its critics, particularly Verrall and
 Wilamowitz. In scholarly argument and masterly

literary form he sets aside the criticisms and proves that
 the play does not lack unity, that the plot is artistically
 developed to the very end.

Let it not be overlooked that the resolution to continue
 life under conditions of pain and remorse almost un-
 bearable belongs to the dramatic characterization of the
 hero whose whole life has been one of toil and suffering.
 Heracles remains Heracles to the end.

Of the nine papers that follow each deserves an
 extended notice, but space fails us.

Verum haec ipse equidem spatiis exclusus iniquis
 praetereo atque aliis post me memoranda relinquo.

The difficulty with a volume of this sort is that it really
 requires as many reviews as it contains articles. In the
 present case each essay is written by an authority on the
 particular subject treated. It must suffice to conclude
 this notice with the titles of the remaining papers:

The Source of Herodotus' Knowledge of Artabazus,
 by A. G. Laird; Seneca and the Stoic Theory of Literary
 Style, by C. N. Smiley; The Plain Style in the Scipionic
 Circle, by George Converse Fiske; The Olive Crown in
 Horace, *Carm.* I, vii, 7, by Andrew Runni Anderson;
 The Eternal City, by Grant Showerman; Britain in
 Roman Literature, by Katharine Allen; A Study of
 Pindar, by Annie M. Pitman; Lucretius—The Poet of
 Science, by M. S. Slaughter; An Egyptian Farmer, by
 W. L. Westermann.

If the book is not widely sold and read, the teachers
 of the Classics will miss a deep inspiration.

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CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

VII

- Archives Suisses d'Anthropologie Générale—No. 1, 1919, Cérami-
 que Antique. Recherches Techniques Appliquées à la
 Chronologie par M. L. Franchet. Rapport sur une Mission en
 Crète et en Égypte, 1912-1913 (Edouard Naville).
 Bulletin Hispanique—July-September. Appendices à la Chronique
 Latine des Rois de Castille jusqu'en 1236, G. Cirot; Recherches
 sur la Chronique Latine des Rois de Castille, G. Cirot.
 Deutsche Literaturzeitung—April 5, Alexandrinische Studien, Otto
 Wasser; Axel W. Persson, Die Ergeten und Delphia (A. Körte).
 Deutsche Rundschau—Sept., Julian, Der Abtrünge, Theodor Birt.
 École Pratique Des Hautes Études, Annuaire 1917-1918, Glanures
 Paléographiques, H. Lebeigne.
 Educational Review—March, A College Course in Classical Culture,
 Herbert P. Houghton.
 Hispania—Dec., The First Foreign Language in our Secondary
 Schools, A. J. Barnes. [The author, a teacher in a California
 High School, recapitulates reasons for making Latin this lan-
 guage, denies the validity of them all, and pleads passionately
 for Spanish].
 Logos—1919, Heft I, Die Struktur des Griechischen Wertbe-
 wusstseins, Georg Mehlis.
 The Museum Journal, University of Pennsylvania—Sept., A Group
 of Funerary Stelae, Eleanor F. Rambo; The John Thompson
 Morris Collection of Ancient Glass, Eleanor F. Rambo.
 Nachrichten von der Königlichen Gesellschaft der Wissenschaften
 zu Göttingen—1919, Heft 1, Thukydidesstudien, M. Pohlenz.
 Oxford Magazine—May 30, (William Stuart Messer, The Dream in
 Homer and Greek Tragedy).
 Revue Critique d'Histoire et de Littérature—Sept., Jean Lesquier,
 L'Armée Romaine d'Égypte d'Auguste à Dioclétien (Paul
 Collart).—Nov., J. Melander, Étude sur *magis* et les Expres-
 sions Adversatives dans les Langues Romanes (C. Brunel).
 Revue Universitaire—Oct., Essai de Préparation Raisonnée d'un
 Cours de Littérature Ancienne, Marcelle Fernier [a course in the
 Lycée for girls in Besançon, France].
 Romania—April, Hugo Schuchardt, Die Romanischen Lehn-
 wörter im Berberischen (J. Jud); Max Niedermann, Essais
 d'Étymologie et de Critique Verbales Latines (J. Jud). [The
 first part of Niedermann's book deals with the etymologies of
acquirerare, fals, parma, and pullaria.]
 The University Magazine—Oct., "While Orpheus Slept", Percival
 Allen.—Dec., 'O *Epws*, Alexander R. Rhangabe; Love [trans-
 lation of the preceding poem], Skuli Johnson.
 Zeitschrift für Vergleichende Sprachforschung—Feb. 15, 1919,
 Aorist und Imperfektum, Felix Hartmann.

G. H. G.

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